

Christian Secretary

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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For the Christian Secretary.

Capital Punishment.

I also will show mine opinion. Not because it is of superior value, but because it differs materially from that of "Philos," which appeared not long since, in the Secretary. I suppose "Correspondent" will reply to "Philos," and do well, for he seems able; but without intruding upon his province, I wish to notice a few points in "Philos'" argument.

First, then, as it respects God's unexceptionable, unprovisional law "Thou shalt not kill," we must be evident to "Philos," though this is without exception, and with "no provision made for exigencies," as he says, that the law would be of no effect, without a penalty to follow its violation. This he must admit; but the point of difference then between us will be to decide what this penalty is. I hesitate not to say, that it is two fold—a temporal or physical, and an eternal, or that which concerns man's future existence.

The latter penalty, it is evident, we can see nothing to do with, as its executors, but the former: and what is it? It is contained in that long disputed text, "Whoso sheddeth man's blood, by man shall his blood be shed." Now there are two questions, which arise here first, is physical death or capital punishment a part of the penalty of the law, "Thou shalt not kill?" and secondly, is man the proper executive of this part of the penalty? If these can be only answered in the affirmative, then it is right man to take the murderer's life. I shall leave the strength of the scriptural argument to "Correspondent," and for the most part consult reason, first, then, that physical death or capital punishment is a part of the penalty of the above law, as may be seen from the following considerations. It is reasonable that every crime should be visited with its proper penalty: or in other words, the one who transgresses should make adequate restitution for his offence. For instance, a thief who robs the value of the thing stolen, the owner must repair the injury done by defamatory—the one who mains me intentionally must compensate me for the personal suffering; and so, reasoning from analogy, should not the murderer render an equivalent?

It is replied, that capital punishment is not an equivalent, to the murderer for his own murder. It is true that the penalty inflicted cannot benefit the murdered, it is after all the only rational equivalent that can be paid for his loss. For it is clear, that the loss of animal life is the greatest injury that man's physical nature can sustain, and that no pecuniary consideration can be given in exchange for it. But how then will the life of the murderer be compensated? It will be one in the following manner.

The moment a man takes the life of another, he violates the law and exposes himself to its penalty, or forfeits his own life. That he does may be seen from the following facts. When Cain killed Abel, God says to him, "The voice of thy brother's blood crieth unto me from the ground." Now what does this mean? God explains in Gen. ix. 5—"And surely your blood of my lives will I require; at the hand of every man that will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." But this is not sufficiently true yet; we may err in respect to the manner in which the retribution should be made. No, God in the following verse removes every difficulty. "Whoso sheddeth man's blood, by man shall his blood be shed." Now you may take the last passage as a law, or as a prophecy, as "Philos" does, and we still have one truth evident, that the life of the murderer is the only proper equivalent or penalty for the murder committed, but taking it for granted that this passage is a prophecy, and still facts and reason will tell, that life in return is the only equivalent that can be rendered for murder. For the history of all ages show, that in the great majority of cases where murder has been committed, in which the life of the murderer has not been taken according to law, the Saviour's declaration to be true, "that all that take the sword shall perish by the sword;" and hence that the murderer's life must be taken for his offence. This point I think is fully established, and "Philos" has also in part admitted it, by making the above quoted passage a prophecy. The only thing that remains then to answer the second question, viz: Is man the proper executive of this penalty, or at least that part of the penalty which pertains to the present state?

That man is the proper executioner of this penalty, I think is clear from the following considerations. It has been proved already, that the murderer in consequence of his deed forfeits his animal existence or natural life. How then, I ask, must this life be taken? Who must take it? "Philos" perhaps would reply, that God himself will take the murderer's life by his judgments; and so do I; but I will take the liberty to show the manner. God it is evident, always uses some appointed means to accomplish his purposes, where no miracle is absolutely necessary. Now all must see that no miracle is needed in order to take the life of the murderer, for God has himself appointed the means: for "by man shall his blood be shed." But says "Philos," man then

will be a murderer if he sheds the blood of his fellow man, in return for murder committed. I think not, if he follow the precise direction of Jehovah. It certainly would not be right for any or every one to kill the murderer, but it is right for certain ones to do so. For we read in a certain place that, "the powers that be are ordained of God." And further, God tells the purpose for which one of these powers is ordained. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; if he is the minister of God, a revenger to execute wrath upon him that doeth evil." Now for what purpose is this sword of the ruler? Plainly to cause those to perish, that take the sword, or that commit murder.

Mr. Morse was born in South Kingston, R. I., in April, 1726. His ancestors were Baptists. Young Joshua was awakened and converted under the preaching of the celebrated Whitfield, at the early age of 16, and commenced preaching at the age of 18, in Stonington, Conn. Here he met with much opposition from the clergy and others, who declared that his preaching was "not according to law." At that time, according to the law of the colony, every man who permitted a dissenting meeting to be held in his house, was subject to a fine of £5, the minister who officiated to pay a fine of ten shillings, and every hearer five shillings. The first time Mr. Morse preached in Stonington, he was apprehended by the magistrate, and sentenced to pay the fine or be whipped ten lashes. Being unable to pay the fine, he was led to the whipping-post when the constable who was to execute the punishment, refused to perform his office, and after expostulating with the magistrate on the cruelty and injustice of the sentence, tendered the amount of the fine from his own pocket. The magistrate, probably ashamed of his conduct, offered the money to Mr. Morse, and bid him go peaceably away; Mr. Morse declined receiving it, and his persecutors, finding him determined to labor in the cause of his Master, left him for that time. In one of his meetings, a reverend gentleman came in soon after he commenced, and putting his hand upon his mouth, bid another man strike him. At another time, a man came in while he was preaching, and struck him with so much violence as to bring him to the floor. At another meeting, he was knocked down while engaged in prayer, and dragged out of the house by the hair of his head, down some high steps to the ground, and so severely bruised in his head and face, that the scars remained until his dying day. He was often threatened by mobs, who were prevented from injuring him, only by his great presence of mind, and his meek and forgiving spirit.

But amid all his persecutions, his labors were abundant, and they were crowned with great success. He was ordained in 1749 or '50, and resided in Montville till 1779, except two years which he spent in Fishkill, N. Y. In 1779, he removed to Sandisfield, Mass., where he remained till his death, which occurred in July, 1795, in the 70th year of his age, and 53d of his ministry. Mr. Morse's preaching partook much of the character of West's, with whom he early became acquainted. His manner was simple and devout, above the feelings, well calculated to instruct the ignorant, commanding, and yet not overbearing. Having made the lamb of God his portion, he labored with the intended more than with the shepherds. He was attacked with the yellow fever, and compelled to stop. In this sickness he was brought very low, and on his recovery, resolved no longer to contend with the Almighty. He accordingly took up his residence in the vicinity of Norwich, and was licensed by the Norwich church, (at that time a branch of the church in South Kingston, R. I.) in the year 1798. He was ordained by the same church in 1799, and labored with the little church in Bozrah till 1802, when he removed to New London, and became a colleague with the venerable Zadock Darrow, of Waterford, till 1804, when a church having been constituted in New London, Mr. West became its pastor. He remained with them ten years, and during his residence there, several revivals occurred, in one of which, nearly one hundred were added to the church. In 1814, he moved to Sayville, as stated above, and during his labors here, 36 were added to the church. He never dissolved his connection with this church, but, after removing from this place, preached with several churches in the neighborhood, till the time of his decease which occurred at North Madison, Conn., in 1837, in the 71st year of his age, and 88th of his ministry. Mr. West was a man of sound judgment, and retentive memory. As a reasoner, he was excelled by few, and it was his delight to bring forward and defend the great doctrines of Christianity. His last end was peace, and it was his dying request that no eulogy should be pronounced or written concerning him.

In 1824, Rev. Joseph Glazier became their pastor, and remained with them about three years. During his ministry, many were hopefully converted, and several added to the church.

In 1828, he was succeeded by Rev. Russell Jennings, who remained with them about 4 years. During his ministry, upwards of sixty were added to the church. Mr. Jennings is now pastor of the 3d Baptist church in Saybrook.

In 1828, Rev. Wm. Denison, a native of the place, and grandson of their first pastor, Rev. E. Lester, was ordained, and took the pastoral oversight of the church. He remained with them 3 years. During his ministry, sixty-nine members were dismissed to form the fourth church in Saybrook, now known as the Chester church. The church prospered under the labors of Mr. Denison, and several were added to her numbers. Mr. D. removed in 1835 to Weston, where he still resides.

In 1838, Rev. Baruch Beckwith became their pastor. He remained with them but one year.

In 1836, he was succeeded by Rev. John H. Baker, who remained with them but one year. During his stay, fourteen were added to the church.

In 1837, Mr. Frederick Ketcham preached with them for six or eight months, and was ordained by the church. During his stay, twenty-three were added to the church.

* Benedict's History of the Baptists, abridgement, p. 254.

† Roberts on Baptism, p. 182. Trumbull's History of Connecticut, vol. 2, pp. 178, 182.

‡ It may perhaps be enquired, what law they had trans-

ferred in thus assembling together. Upon investigation,

I find that a law was passed by the General Assembly,

about the year 1703, dividing the State into parishes, and

directing that all the inhabitants should aid in the support of a clergyman, holding the doctrines of the Saybrook plat-

form. In 1729, (a) this law was so amended that

it provided that those who could procure a certificate that

they were members of a Baptist or Quaker church, and that

they ordinarily attended Baptist or Quaker meetings, should

be exempted from the support of the Congregational clergy.

In the case of the Baptists of Saybrook, as they had not

been constituted a church, they were supposed not to be

included under the amendment.

(a) Benedict, p. 259.

† Benedict, (abridgement), p. 254. Field's Statistical ac-

count of Middlesex County, p. 99. Roberts on Baptism,

p. 183. Trumbull's History of Conn., vol. 2, pp. 175, 182.

|| This was the sixth church constituted in the State.—

Those formed previously were, 1st Groton, formed in 1705,

one in New London, (now extinct,) formed in 1726, one in

Wallingford, also extinct, formed in 1731, 1st North

Stonington, formed in 1743, and 1st Waterford, also in

1743.

† Terry's Memoir of Rev. Geo. Atwell.

† Should any of the dates in this sketch, or any of the

circumstances related, prove erroneous, it will, no doubt,

be deemed a sufficient apology, that the writer was obliged

to rely wholly on verbal narratives, as the documents pre-

pared by Elder West, relative to his own history, and that

of the churches with which he was connected, are all in

the possession of his son, Mr. S. B. C. West, of Dundee,

Susquehanna Co., Penn., from whom we hope to see a mem-

oir of his much respected father.

† Those in *italics* are deceased.

§ Removed.

NO. 14.

In 1838, Mr. Herman S. Havens came among them, and was ordained after residing here a few months. He remained with them but one year.

In August 1839, he was succeeded by their present pastor, Pierpont Brockett.

The deacons of this church have been, William Wilcox, Amos Potter, Daniel Douglass, Israel Douglass, Benjamin Carter, William Hill, Peter Spencer, Michael Spencer, Joel Bulkley, Lester E. Denison and Henry Stow. §

The present church edifice was erected in 1773. Its dimensions are about 32 by 25 feet. It was moved and thoroughly repaired in 1831.

The present number of members is 85.

Such is substantially the history of the First Baptist church in Saybrook. Although a feeble band in numbers and wealth, and frequently diminished by the formation of new churches around them, they have even amid all their trials, stood fast in the doctrines of the Gospel, as well as in those great principles of religious and civil liberty, which have ever distinguished our denomination.

We, who occupy the enlightened and elevated station of the present, as we glance behind us into the dim vista of the past, little realize how small a portion of our race then understood, and *felt* the value, the force, and the sublimity of those great principles upon which our constitution rests. The illustrious founder of Rhode Island, and his persecuted followers, however, had discovered the corner stone upon which our Independence was reared, and though differing widely on other points, the Baptists have all united in proclaiming wherever they went, this great moral axiom, "None ought to be persecuted on account of their religious tenets, but equal freedom of conscience should be allowed to all."

The Baptists in Saybrook were imprisoned for acting in accordance with this sentiment, they were taunted for still clinging to it, and long it was regarded as a stain upon their character.

But Time, that great reformer, has effected a change, and these tenets instead of being considered heretical, are recognized as forming the very bulwarks of our liberty.

^t Those in *italics* are deceased.

[§] Removed.

The Aged Sinner.

There is nothing more grievous to a benevolent man, than to see an aged person tottering over the grave, and yet unmindful of eternity. O! will say, it is a dreadful sight to see old persons making more provision for life than preparation for death! What awful folly and madness, to prepare for that which they cannot avoid. The steel being spent, the knife cannot cut; the sun being set, the day cannot tarry; and old age being come life cannot long endure. It is the glory of God to be the whole work of a life to do, of the soul must be undone for ever.

Once heard the following conversation between an old man and a Mr. Wilson:—"Well, my friend," said Mr. W., "you have had a long walk; pray how old are you?"—"Seventy-three last birthday."—"And you are still permitted to enjoy a comfortable degree of health and vigor."—"O, my friend, do not deceive yourself with so very improbable an idea. It is very unlikely you should live fifty months; you have already been permitted to advance far beyond the ordinary boundaries of the life of man; and you ought to live in daily expectation of death, and in constant preparation for it. What is your hope for another world, if to-day should finish your existence in this?" "Time enough to think about that, sir, when death is a little nearer. I hope I shan't be cut off so quickly but that I shall have time to say, Lord have mercy upon me!"—"Alas! alas! and can you venture your immortal soul on such a vain, precarious foundation. If you really think you shall need mercy then, why do you not cry for mercy now while the opportunity is afforded you?" My soul trembles to think of your awful condition. "Don't disturb yourself about me," said the insensible old man, "you know every tub must stand upon its own bottom; and I dare say I shall do very well at last. Good day to you, sir."

Mr. Wilson then turned to some young persons who happened to be present, and charged us to remember our Creator in the days of our youth, and not deceive ourselves with the thought that old age must needs bring piety with it.

A very few weeks after this, I saw the man's son with a crape hat-band, and learned that his father was dead; and there was every reason to fear that he died as he had lived, without God and without hope!—Abbott.

EMANCIPATION IN THE FRENCH COLONIES.—The Paris Moniteur publishes a return of the negroes emancipated in the French Colonies from the close of 1830 until 1842, from which it results that their number was—

In Martinique, 21,113

In Guadeloupe, 11,531

In French Guiana, 1,789

In Bourbon, 4,072

Total, 38,505

PUNCTUALITY.—Nothing begets confidence sooner than punctuality. In business or religion it is the true path to honor and respect, while it procures a felicity to the mind unknown to those who make promises only to break them, or suffer themselves to be entangled in their concerns.

Whoever wishes to advance his own interests, and to secure the approbation of others, must be punctual. "Punctuality," says Dr. Johnson, "is a quality which the interest of mankind requires to be diffused through all the ranks of life, but which many seem to consider a vulgar and ignoble virtue, below the ambition of greatness, or at the expense of wit; scarcely requisite amongst men of gaiety and spirit, and sold at its highest rate when it is sacrificed to a frolic or a jest."—Buck's Anecdotes.

THE CHRISTIAN SECRETARY.

For the Christian Secretary.
Churches, as well as individuals, self-destroyers,

Messrs Editors.—In a late excursion through one of the towns in New England I had occasion to spend the Sabbath, and on going to the place of worship, I found the Church upon the point of giving up their visibility. They had no preaching, no Bible class or Sabbath school, and were inquiring whether they should have another meeting or let the church go down. A. thought the church was too poor to support a preacher and that it was best for the church to carry on meetings themselves. B. and C. think it their privilege to pay for, and hear preaching, and give their children Sabbath school instruction as their own denomination in the place are destitute, they attend the church of another denomination. D. and E. think it no use to have meetings, unless they can erect a splendid house in the centre of the town, and obtain a preacher of great natural and acquired talents. F. and G. did not wish to hear A. and D. display their talents, when they possessed no more talents or piety than themselves. H. I. J. and K. think Rev. Mr. Honestus a very good preacher, and think they could sustain him if all were agreed, but as D. and E. oppose, they have made up their minds to do nothing. L. M. N. and O. say that they have been led by a few, contrary to their own judgment, long enough and shall be led no longer. P. and Q. wish to have their children attend some other meeting, lest they should have to lead a life of celibacy. Each one, appears to deplore the condition of the church and to wish his brethren would reform, but no one suspects himself to be in the fault.

Now Messrs. Editors, if you or any of your correspondents will write something that shall lead this church to see where the difficulty is, I think you will confer a favor on them. M. V.

For the Christian Secretary.
Baptist Publication Society.

ORIGIN AND PLAN OF THE SOCIETY.

The American Baptist Publication and Sabbath School Society was formed out of the Old Baptist General Tract Society, by a Convention of the Baptist denomination through the United States, held in Oliver street church, New York, April 29th, 1840. The Convention originated from an invitation of the Hudson River Association at its session in June, 1830, and was composed of all the brethren who were present at the anniversary that season. The "Circular," addressed to the denomination throughout the United States, over the signatures of C. G. Sommers, of New York, B. T. Welch, of Albany, and B. M. Hill, of Troy, as appointed by the Association, solicited the brethren to "come prepared to deliberate on the propriety of forming a Society, for the publication of such literature, as the wants of the denomination, and the cause of the Redeemer, might demand."

Rev. J. E. Welch, of New Jersey, was called to the chair, and Rev. A. D. Gillette, of Philadelphia, chosen Secretary.

A committee of one from each State, represented in the Convention, was appointed to take into consideration the expediency of forming a General Baptist Publication Society.

This committee was composed of the following:—New Hampshire; J. W. Sawyer, Vermont; E. Thresher, Massachusetts; M. M. Denn, Rhode Island; A. Parker, Connecticut; C. G. Sommers, New York; M. J. Rhee, New Jersey; G. B. Ide, Pennsylvania; G. J. Carlton, Delaware; G. F. Adams, Maryland; J. B. Taylor, Virginia; G. Binney, Georgia; J. L. Waller, Kentucky; J. Mallery, Michigan; B. Cook, Louisiana; G. Bartlett, Illinois; to which the chairman, J. E. Welch, was added.

This arrangement of the committee, shows that a general representation of the denomination was present, and that their interests in all parts of the Union was consulted.

The committee on the next day reported, and after much deliberation the Convention adopted the following resolutions as the result of their deliberations.

Resolved, That this Convention regard it as desirable, that the Baptist General Tract Society, so far change its character, as to adapt it to the purposes of a General Publication Society.

Resolved, That this Convention deem it desirable, that a Union be formed between this Society and the New England Sabbath School Union.

Resolved, That a sub-committee be appointed, to prepare a Constitution to present to the Convention to-morrow morning. This Committee was composed of brethren C. G. Sommers, M. J. Rhee, and J. B. Taylor.

Next morning the Constitution reported by the committee was adopted, and the Society duly organized. I will give only the first article as expressing the name, objects, and general plan of the Society.

"Art. I. The name of this Society shall be the American Baptist Publication and Sunday School Society. Its object shall be to publish such books as are needed by the Baptist denomination, and promote Sunday Schools by such measures as experience may prove expedient."

But it may be here necessary to look further back at a movement in the denomination to effect this object. At the Triennial Convention for Foreign Missions, held in Richmond, Va., in 1835, a preliminary meeting was held by the ministers and other brethren from the various States represented in that body, where the importance and expediency of a Baptist Publication Society was discussed and the opinion was general of not unanimous that such a Society was needed, especially to supply the wants of all the Southern, Middle and Western States, and a committee, consisting of the Rev. Messrs. Howard Malcom, J. M. Peck, G. S. Webb, D. Dodge, and perhaps others, (for I quote from memory) was appointed to negotiate with the Baptist General Tract Society, to enlarge its operations, change its name to the American Baptist Publication Society, and establish a publishing fund adequate to the resources and wants of the denomination. At that time the expression of sentiment was very general that the projected Society should publish such books and tracts as might be needed, and purchase from other publishing societies and individuals where books could be had on terms as economical as could be made; but that an extensive system of distribution to every part of the United States by colporteurs should be adopted.

The appointment of Mr. Bullock on the agency to Burmah, and the engagements of others of the committee, delayed a meeting, and no efficient means were adopted to carry into effect the views of the brethren at the Richmond meeting.

The movement of the Hudson River Association in 1839, brought about an extensive correspondence between ministers and other brethren throughout the Union, and the subject underwent considerable discussion in several of our weekly periodicals. This was especially the case in the Valley of the Mississippi, and the leading and influential brethren throughout a large portion of the country appear to have made up their minds as to the necessity and importance of a General Publication Society.

Throughout New England and a portion of New York, however, little has been said, little published, and it is not strange if an impression has existed that there is no special call in Divine Providence for a Baptist Publication Society, with adequate funds, and an extensive system of operations. Surrounded as they are with publishing offices to which all can have easy access, and with books in great numbers and increasing variety, and with habits of reading, it is entirely natural to think the Baptist Publication Society has inferior claims to other great denominational objects. To correct this impression and give the facts of the case is the object of the writer.

This sketch of the origin of the Society shows that it is not a hasty, partial, or limited concern. It has grown out of long and deep conviction of the wants of the denomination, entered upon with great deliberation, and should be carried forward, and an adequate publishing fund secured by mutual co-operation, energy and perseverance. —The writer has facts to exhibit which he cannot doubt but will gain a candid examination, and prepare the way for appropriate action.

J. M. PECK, General Agent of
Bap. Pub. Society.

REVIVALS.

CLOCKVILLE, April 27, 1842.

Br. Beebe—It will doubtless be gratifying to the friends of Jesus to learn that God has again revived his work in Lenox. We have made no particular protracted efforts, but as the interest began to rise, it was followed up by more frequent meetings for the worship of God. There has been a goodly number brought from nature's darkness into the light and liberty of the gospel, and many more, who have for years indulged a hope in Christ, and yet have been standing in the way of sinners, have heard the rumbling of God's chariot wheels, and are preparing themselves for the battle. The last Sabbath in April was a day of much interest to this dear people, and I trust, it will not be soon forgotten. It was truly an interesting sight to see an aged man whose head is now blossoming for the grave, after having neglected the duty of baptism for more than twenty years, now lead the way into the baptismal waters, followed by a son and daughter with her husband, and they by a precious band of youth, amounting in all to sixteen. This was rendered still more remarkable by the circumstance in its primitive simplicity of the service. Others are looking forward to the opportunity when they can go and do likewise. The work is yet gradually progressing, and God grant that it may long continue. The dark and portentous cloud which has for some time hung over this branch of Zion seems well-nigh to have passed away, and the sun of prosperity is shining forth. "This is the Lord's doing, and it is marvelous in our eyes."

LYMAN WRIGHT.
N. Y. Bap. Reg.]

ALABAMA, Genesee Co., May 23, 1842.

Br. Beebe—Permit me to say, through the Register, the Lord has visited his people in this place, in mercy. The first Monday in January, was observed as a day of fasting and prayer, when strong crying and tears were poured out to God for a revival of religion. Our faith was strengthened, and in February we commenced a meeting of days which continued nearly three weeks, when my strength failed, and we called to our aid Dr. Charles Marshall.

After closing meeting at Batavia, where he was laboring at the time with success, he came in the fullness of the blessing of the gospel of Christ and labored five weeks to the general acceptance of the church. The word, being sent home by the Spirit, reached the hearts of saint and sinner; heartbroken confessions were made, backsiders returned, and sinners were converted to God. In the judgment of charity, about eighty or ninety have been converted and reclaimed. The first Lord's day in May, I had the happiness of welcoming to the church thirty-five, twenty-two of whom I had buried with Christ by immersion that day. It was one of the most interesting days of my life. Others stand as candidates for immersion. A father, mother and only child, were led in succession down into the liquid grave, and go on their way rejoicing. A prominent Universalist publicly renounced his sentiments, and now stands as a candidate for baptism. The revival has been peculiarly refreshing to me, and the church, as midnight darkness brooded over the spiritual interests of Zion here. To God be all the glory. Yours, in a precious Saviour,

Ib.] J. MALTBY.

MALDEN, MASS.—Thirty-seven have recently become pious, and twenty have been baptized.—Bap. Record.

SARDINA, N. Y.—Rev. E. W. Clark was ordained pastor of this church, Feb. 23d, and soon after the work of God began. Sixty-three individuals, since that time, have been baptized, nearly all of whom were in the morning of life.—Ib.

SHELBYVILLE, KY.—May 7th, nineteen young men and as many females were baptized, as the fruit of a protracted meeting. "The baptismal scene was sublime beyond description." One hundred and twelve have been added to the church.—Ib.

RICHMOND, VA.—May 22d, the number recently added to the different churches exceeds 600, 246 of whom have been added to the three Baptist churches.—Ib.

ELEVENTH BAPTIST CHURCH, PHILA.—Twenty-five were baptized by Bro. Gillette, on the last Sunday in April, and 15 last Lord's day, making within the last two months, an accession of 40.—ib.

List of additions to the churches as reported at the Pastoral Conference on Monday, June 6, 1842.

	Bap.	Letter.
Cannon street, Brother Grennel	4	6
Abyssinian, " White,	2	2
Tabernacle, " Wheelock	10	3
East church, Brooklyn, Taylor		3
First " Hodge	1	7
Oliver street Tucker	5	5
Norfolk street Benedict	7	9
Stanton street Bellamy	2	
Jersey City, Haynes	3	5
Berean, Perkins	6	
North Baptist church, Brouner	4	4
Amity street Williams	1	2
New Durhan, Hendrickson	3	
Williamsburgh		2

[Bap. Advocate.

REVIVAL AT NEW HAMPTON, N. H.—Eighteen persons have been baptized, and six received for baptism, at New Hampton, and the work is still in progress.—Ib.

NEW CHURCH.—A church of thirty members was constituted at Manchaug, Sutton, Mass., on the 18th ult.—Ib.

GREAT PRAISE.—The African Baptist Church of Lexington, numbers upwards of a thousand communicants. In conversation a day or two since, with a citizen of that city, a gentleman of high standing and intelligence, the character and influence of the Pastor of the African church, Elder Ferril, was referred to, of whom he spoke in the highest terms, and added, "HE DOES MORE TO SUPPRESS VICE, THAN ALL THE POLICE OF THE CITY." Of how many ministers can this be said? Who that is worthy to be called a minister would not prefer that to be inscribed upon his tomb, than to wear all the titles of the schools, or the empty honors of the van who seek to be admired as the orator, or distinguished as the GREAT?—Banner and Pioneer.

REV. J. M. PECK, General Agent of
Bap. Pub. Society.

Christian Secretary.

HARTFORD, JUNE 17, 1842.

The Convention.

As our readers will expect some account of the meetings at Middletown last week, we propose to speak of them in the order in which they occurred, and state some of the impressions, which we think, must have been made on the minds of all present.

The Report of the Board on Domestic Missions spoke of "signal tokens of Divine favor" experienced by many of our feeble churches during the past year. The Board had failed to secure the permanent labors of the two brethren appointed last year as Missionaries. Bro. N. E. Shailer had however devoted four out of the year to missionary labor, and the results of his labors were spoken of as most gratifying and encouraging.

We think that every one present at the meeting of the Convention must have gone home under a settled conviction that much more ought to be done in giving needed assistance to our infant and feeble churches. The subject has been fully discussed at previous meetings, and the desired results have not yet been obtained. What and so act as to place, at least, one hundred dollars in the hands of the Board in the coming year? We do not believe that the real necessities of the destitute in our State can be met in any important degree, in the employment of a less sum than this. And would our churches engage in the work good earnest, it might be done.

Tuesday evening a sermon was preached by Rev. T. C. Teasdale, of New Haven, from Mat. 13: 31, 32. After explaining the parable somewhat at length, bro. T. drew from it the following sentiment, viz.:—The church of Christ from small beginnings is to grow and become very large. In elucidating his subject, the speaker alluded 1st, To the fact of the church's increase; and 2d, To the means and instrumentalities by which it is to be effected.

The fact was shown by reference to various passages of scripture, and to events connected with the progress of Christianity. Among the means and instrumentalities to be employed, the preaching of the Gospel had a prominent place. The various benevolent institutions of the age were mentioned, also, as contributing greatly to circulate the spiritual leaven. Finally, the work was to be consummated by an unrestrained consecration of the people of God to his service and glory.

There were one or two points in the sermon of great importance, and upon which we had intended to present the thoughts of the speaker more in detail; but must omit them until some future occasion. The sermon, on the whole, was appropriate, and delivered in a forcible manner. We doubt not it will do good.

The twenty-fourth Anniversary of the Conn. Baptist Education Society was held Wednesday morning, at half past 10 o'clock. Bro. Bentley in the chair. The Report of the Board stated as a fact, calling for humiliation rather than gratitude, that no special appeal to the churches had been necessary in carrying out the design of the organization. Last year the Society resolved, if possible, to furnish aid to every indigent and deserving young man in the Baptist churches of our State, who should make application to the Board. The increase of applications has not been as great as was anticipated, and the question is solemnly put to the churches, whether they are doing all that the Lord of the vineyard requires them to do in seeking out, and bringing forward the various gifts committed to them by the great Head of the church.

Interesting addresses were made by brethren J. M. Peck, of Illinois, Ives Swain, and Thresher.

Bro. I. R. Seward, of Groton, was appointed President of the Society for the ensuing year, and bro. H. Miller, of Meriden, Secretary.

Before closing our remarks, it may be expected that something will be said about the meeting of the State Baptist Anti-Slavery Convention, which was held during the week. The most important subject of discussion which came before that body was the appointment of a "Provisional Committee" for Missionary purposes, at the late Convention in Boston. A resolution was introduced recommending that our abolition friends forward their contributions to this committee, instead of having them pass through the Board of Foreign Missions. The resolution was so amended, however, as to recommend this course to such as had conscientiously withheld their contributions from the regular Board. How many there are of this class in Connecticut we are unable to say, though if we may judge from the numbers who took part in the discussion, and who voted for the resolution referred to, we should think the number was by no means great. By this we would not intimate that there are but few amongst us who feel a lively interest in the cause of the suffering slave. We are confident that we state what is true when we say that a very large number of our ministering and lay-brethren are, to all intents and purposes, abolitionists. They are ready to do all that an enlightened judgment and honest conviction of duty may approve, in helping forward the work of giving liberty to the oppressed; but we feel authorized in saying that the number is comparatively small, who think that there is any compromise of principle in making the present acting Board of Foreign Missions the medium for transmitting their aid to those who are laboring for the conversion of the heathen.

We have felt bound to make the above statements in order that the facts in the case may be fully understood.—Our brethren from abroad who were present at the Convention, will not estimate the extent of our sympathy in behalf of suffering humanity from the five or six voices raised in favor of the resolution above referred to. We assure them that this is no criterion by which to judge of the Anti-Slavery feeling among the Baptists of Connecticut.

We had intended to throw out some hints in regard to the present method by which the business of the different

benediction resting upon his successors,—who, thought we, would not covet so honorable a position in our Zion? The reflection must be sweet and cheerful to his declining days—his example must be profitable, as well as a subject of admiration to others.

Dr. Bulles was followed by Rev. R. E. Pattison, D. D., who has been chosen during the past year to fill the office of Home Secretary of the Board. To say that Dr. Pattison met the expectations of our brethren, generally, would not be stating the whole truth. He did much more than this. He won our affection, our esteem, our confidence, our united pledge of sympathy and co-operation.

His method of presenting facts in detail concerning many of our missionary stations; his views in reference to the general operations of the Board, the duties of the church and of those who have the management of its missionary concerns, all tended to awaken the conviction that he had entered upon his work, not only under a solemn impression of duty, but with intelligent views of the nature and importance of his station. We are free to confess, that in common with others, we had entertained some doubts in regard to the expediency of Dr. P.'s appointment; but we are equally free now to say that our doubts originated in ignorance and misapprehension. We most sincerely congratulate the friends of Missions in securing the services of one so able in pleading their cause, and bespeak for him the united sympathy of the churches.

As the report of the committee, with the resolutions adopted, will soon be published in connection with the Minutes, we will only add at this time, that the Convention not only pledged its support to the Board, but passed a resolution expressive of its undivided confidence in the economy, discretion, and integrity of those who manage its concerns.

Addresses were made by brethren Eaton, Ives, and one or two others whose names we did not hear. The meeting was one of thrilling interest. Seldom, if ever, have we witnessed stronger demonstrations of sympathy for the cause of missions. The remarks of Dr. Pattison concerning the privations of some of our missionaries drew tears from many eyes. Nor was this the only way in which the audience testified their interest in the cause. A collection (the amount of which we have not ascertained) was made on the spot, and at the close of the meeting, one aged brother paid five hundred dollars into the hands of the Treasurer.

The S. S. and Publication Society held its anniversary Wednesday afternoon, at the close of the Foreign Missionary meeting, when the annual Report was presented by Rev. B. Cook, the Secretary, and appropriate addresses made by Rev. J. M. Peck, and others. We are unable to give particulars in regard to the operations of this Society, as the statistics are not at hand.—They will soon be printed in connection with the Minutes of the Convention.

We are unable to give particulars in regard to the operations of this Society, as the statistics are not at hand.—They will soon be printed in connection with the Minutes of the Convention.

Mr. T. had the pleasure the Sabbath preceding the close of his labors, to baptize two of his congregation in fellowship with the church, and give the hand of fellowship to new members; thus enjoying the satisfaction connected with the prosperity of the church till the class of his labors among them. May he still enjoy the gratification of seeing the pleasure of the Lord prospering in the hands of Redemeer through his instrumental.

The South Baptist church have received an affirmative answer to their call to Mr. Robert Risks Raymond, of Hamilton Institution, who is expected to enter upon his labors among them in the latter part

THE CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

LINES

ON THE DEATH OF MRS. JULIETTE A. VIETS, OF E. GRANBY.

BY S. DRYDEN PHILPS.

Alas, the young, the beautiful, the loveliest here below;
Are often soonest made to feel the pang of earthly woe;
The purest and the holiest, from whom we grieve to part,
Are oftentimes the first to fall by Death's unerring dart.

And such wast thou, sweet gentle one, whose requiem I sing,
Fair as the choicest garden flower, that ever bloomed in spring;
But as the blossom fades and dies, rent by the cold storms' breath,
So, from the friends that round thee clung, thou hast been

Parents who watched with anxious care thy young and tender years,
Are soon in sadness made to mourn, and o'er thee drop
A sister kind, whose joyful love was often blent with thine,
No more beholds thy radiant smile along life's pathway shine.

But he who prized thee most of all, who shared thy deep-
est love,
Is early called to let thee go and join the blest above:
How was his heart with anguish filled, how dark the gather-
ing gloom,

To see thy form by sickness waste—to lay thee in the tomb!

As on the fearful, stormy cloud appears the rainbow bright,
So oft, amid life's darkest hours, there gleams a joyous light;

It comes from Bethlehem's peerless Star, and whispers hope and peace,

As on the saddened heart it falls, and bide its sorrows cease.

Thus friends of this departed one are solaced in their woes,
Believing that her spirit freed has found a sweet repose;

For she, with pell-mell tears, had sought the path of truth,

And early in her Saviour given the lovely charms of youth.

Celestial comforts flowing from Religion's hallowed power,
Amidst the scenes of changeable life—in sickness' trying hour,

Gave her a calm and heavenly joy, which language fails to tell,

And bade her happy spirit rise when death's dark curtains fell!

She died as humble Christians die, with Jesus' presence blessed,

Sustained by an unfading hope of everlasting rest;

She wished her child might live for heaven, if God its life should spare,

And that her pious partner more the Saviour's love might share.

But scarce a month had passed away, since first it drew its breath,
Ere that sweet bud—her lovely child—was plucked by tyrant Death;

And as it fell an angel caught the floweret robed with charms

And quickly bore it upward to its mother's opening arms.

Afflicted mourner, cease to weep, although thou art bereft,
And in this false and fading world a lonely pilgrim left;

Yet He, whose hand hath borne away the partner of thy choice,

Can calm the troubles of the mind, and bid the heart rejoice.

Then raise aloft thine eye to Him, and he shall dry thy tears,

And scatter blessings in thy path through life's remaining years:

Although the most endearing ties have been so quickly riven,

Yet she hath left a world of woe for scenes of bliss in heaven.

Remember thou her dying words—those counsels ne'er forgot—
And thou shalt meet that sainted one—thy lovely JULIETTE;

And in thine arms again embrace thy little cherub boy,

Where death and sorrow ne'er are known—where all is life and joy!

Miscellaneous.

From D'Aubigne's History.

Morals of Popery before the Reformation.

What spectacle was presented by the Pontifical Throne in the generation immediately preceding the Reformation! Rome, it must be acknowledged, has seldom been witness to so much infamy.

Hodriga Borgia, after living in illicit intercourse with a Roman lady, had continued a similar connection with one of her daughters, by name Rosa Vanozza, by whom he had five children. He was living at Rome with Vanozza, and other abandoned women—as cardinal and archbishop, visiting the churches and hospitals—when the death of Innocent VIII. created a vacancy in the Pontifical chair. He succeeded in obtaining it by bribing each of the cardinals at a stipulated price. Four mules, laden with silver, were publicly driven into the palace of Sforza, the most influential of the cardinals. Borgia became Pope under the name of Alexander VI., and rejoiced in the attainment of the pinnacle of pleasures.

The very day of his coronation he created his son, Cesare, a ferocious and dissolute youth, archbishop of Valencia, and bishop of Pamplona. He next proceeded to celebrate in the Vatican the marriage of his daughter Lucrezia, by festivities, at which his mistress Julia Belli was present, and which were enlivened by farce and indecent song.

"Most of the ecclesiastics," says a historian, "had their mistresses, and all the convents of the capital were houses of ill fame." Cesare Borgia espoused the cause of the Guelphs, and when by their assistance he had annihilated the power of the Ghibelines, he turned upon the Guelphs, and crushed them in their turn. But he would allow none to share in the spoils of his atrocities. In the year 1497, Alexander conferred upon his eldest son the duchy of Benevento. The duke suddenly disappeared. That night a faggot-dealer on the banks of the Tiber, saw some person throw a corpse into the river—but he said nothing of it, for such things were common. The duke's body was found. His brother Cesare had been the instigator of the murder. He did not stop here. His brother-in-law stood in the way of his ambition. One day Cesare caused him to be stabbled on the staircase of the Pope's palace, and he was carried, covered with blood, to his own apartments. His wife and sister never left him. Dreading lest Cesare should employ poison, they were accustomed to prepare his meals with their own hands. Alexander placed guards before his door—but Cesare ridiculed these precautions, and on one occasion, when the Pope visited him, dropped the remark—"What cannot be done at dinner may be at supper." Accordingly, he one day gained admittance to the chamber of the wounded man; turned out his wife and sister, and calling Michilotto, the executioner of his horrors, and the only man in whom he placed any kind of confidence, commanded him to strangle his victim before his eyes. Alexander had a favorite named Peroto, whose preferment offended the young duke. Cesare rushed upon him.

Peroto sought refuge under the Papal mantle, clasping the Pontiff in his arms. Cesare stabbed him, and the blood of the victim squirted in the Pontiff's face. "The Pope," adds a contemporary, and witness of these atrocities, "loves the duke his son, and lives in great fear of him." Cesare was one of the handsomest and most powerful men of his age. Six wild bulls fell beneath his hand in single combat. Nightly assassinations took place in the streets of Rome. Poison often destroyed those whom the dagger could not reach. Every one feared to move or breathe, lest he should be the next victim. Cesare Borgia was the hero of crime. The spot on earth where all iniquity met and overflowed was the Pontiff's seat.

When man has given himself over to the power of evil, the higher his pretensions before God, the lower he is seen to sink in the depths of hell. The dissolute entertainments given by the Pope and his son, Cesare, and his daughter Lucrezia, are such as can neither be described nor thought of. The most impure groves of ancient worship saw not the like. Historians have accused Alexander and Lucrezia of incest, but the charge is not sufficiently established. The Pope, in order to rid himself of a wealthy cardinal, had prepared poison in a small box of sweetmeats, which was to be placed on the table after a sumptuous feast; the Cardinal, receiving a hint of the design, gained over the attendant, and the poisoned box was placed before Alexander. He ate of it and perished. The whole city came together, and could hardly satiate themselves with the sight of this dead viper.

Such was the man who filled the Pontifical throne at the commencement of the Reformation.

Dr. Jewett's Speech,
At the meeting of the Massachusetts Temperance Union.

Dr. Jewett said that in one respect himself and the rum-sellers were in the same plight. Both parties had made preparation to do a great deal, while circumstances allowed them to do but little. On account of the lateness of the hour he would be very brief. He would only state two facts, and add one suggestion, as Father Taylor said in the same place on a former occasion, that there were two "whereases," and one "resolve." Pitiable was the plight of the rum party in this State. They were ashamed of their cause. In Chelmsford, a Board of Selectmen had been chosen who were supposed to be willing to grant approbation for licenses. This, however, they refused to do. When the new election came round, it was decided to try the sense of the town before the choice should be made. The house was divided, alcohol and water were separated without the aid of retort or copper kettle. Those in favor of sustaining the Selectmen in the course they have taken concerning licenses, will take the west side of the house," said the moderator, "and those of contrary mind will take the east." This was a poser! But the house was divided, and many who were anxious to be considered respectable, ashamed to have their noses counted with some of the complexion of a ripe strawberry, slipped out at the door. The count gave 100 water, 107 for rum, 50. The other fact respecting the cause in the town of Westfield. The staple manufactures of this town were whips and rum, and it would be an excellent thing for the Westfield people to take the whips and drive the rum-makers out of town. At a town meeting, the following question was submitted: "Shall we instruct the Selectmen to grant or to withhold approbations for licenses?" In a debate as to how the vote should be taken, one person suggested that each should bring in his ballot with the word "RUM," or the word "WATER" written on it, as he might be favorable or opposed to licenses. The recommendation was followed. The vote stood, for rum, 130; for water, 238! He hoped other towns would adopt the same mode of deciding similar questions.

Now for the suggestion. Rumsellers had now taken to flattering. They had made it a point to secure young men for their bars and shops. Be not deceived. A rum-seller was a rum-seller still. He knows that he is peddling that which produces death. The efforts of temperance men had produced a very marked improvement in the manners of many in State street, but those persons must become far more polite before they could charm the community into a willingness to submit to their operations. Their cringing and bowing reminded him of a barber who had a sailor come into his shop to be shaved. The sailor had a stout beard, while the barber had none but a coarsely battered razor, not fit to scrape a pig with. He hit on the expedient, of trying to make up for the badness of his razor by his civilities. Accordingly, as he drew the torturing instrument across the face of the customer, he would continually inquire with a bow and smile, which were meant to be irresistible. "Do I shave easy, sir?" "Do I shave easy, sir?" The poor sailor, unwilling to distress so much tender politeness by complaints, played the stoic as well as he was able, though long before the operation was completed the blood from many points were coursing down his cheeks. At last on rising he answered the oft-repeated question, "Do I shave easy, sir?" with "It depends on what you call it. If you call it skinning, it is tolerably easy; if you call it shaving, it is horrible." (Great laughter.)

Transt God, and work hard.

A pious mother, with a family of children, was left a widow. Her husband had been able by his daily toil to maintain the family from year to year, had laid up little or nothing, was long confined to a sick bed, and when taken away he commanded his wife and little ones to the God of the widow and fatherless; he had nothing but his blessing and his example to leave behind him. The pastor, of whose church he was a worthy member, called on the widow in her affliction, and found her deeply dejected, not only on account of the loss she had experienced in the removal of him on whose arm she leaned, but dejected in view of the dark prospect before her. The thought of supporting herself and children appeared so great that she was ready to sink under it, and, woman-like, she freely expressed her gloomy apprehensions to her minister, and asked him what she should do. He sat for a moment without speaking, and then said with seriousness, "Well, I know not what you can do, but trust God, and work hard."

Some of you would feel very happy if your father would buy a piano, with which you could make less than a hundred tones. This would cost a great deal of money; and, besides this, you could not carry it about with you. But the other instrument you can use at home or abroad, as you go to school, or as you return. Besides this, it hardly ever gets out of tune. If once you learn, you can never forget how to use it. Now if you have not, will you not at once commence learning to sing. It will add greatly to your hap-

peness in this life; and what is better, if you are wise and good here, you will join a great company of saints and angels in singing some of the sweetest songs through a long eternity. Thus may it be with each of you.

SECOND ADVENT.—The writings of Mr. Miller and others, on the Prophecies, Second Coming of Christ, and End of the World, for sale at the Depository, No. 3 Asylum street.

Miller's Lectures on the Second Coming of Christ.

Life and Views of Mr. Miller.

Miller on the 24th chapter of Matt. and 6th of John.

The True Inheritance of the Saints, by Mr. Miller.

Cleansing of the Sanctuary.

The Typical Sabbath, or Great Jubilee, by Mr. Miller.

Miller's Review of Dimmick's Sermon entitled, "The End of the World not yet."

Spalding's Lectures on the Second Coming of Christ, first published in 1796.

Address to the Clergy, by Rev. Josiah Litch.

Refutation of Dowling's Reply to Miller, by Rev. J. Litch.

Fitch's Reasons for believing the Second Advent of Christ in 1843.

The Glory of God in the Earth, by Rev. C. Fitch.

A Wonderful and Horrible Thing, by Rev. C. Fitch.

The Midnight Cry, by L. D. Fleming.

"I Come Quickly," a Letter to every body, by an English author.

Present Crisis, by John Hooper, of England.

Second Advent Hymns and Music.

"The Signs of the Times," a weekly paper published in Boston, at one dollar for six months, or 24 numbers, can be obtained as above, No. 3 Asylum street.

Hartford, May 13, 1842. 19

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Hartford, May 13, 1842. 6w9

ELISHA STEARNS, Judge.

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